

Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for

June 8, 2025

*"Since we have gifts that differ according to the grace given
to us . . . if service, in his serving" – Romans 12:6a,7a*



trinityreformedct.org

“✠” = Please stand if you are able.

Welcome, Greeting & Announcements

Call to Worship – 1Peter 2:9-12

Leader: But you are a chosen race,

People: A royal priesthood,

Leader: A holy nation,

People: A people for God's own possession,

*Leader: So that you may proclaim the excellencies of Him who has called you
out of darkness*

People: Into His marvelous light;

Leader: For you once were not a people,

People: But now you are the people of God;

Leader: You had not received mercy,

People: But now you have received mercy.

Leader: Beloved, I urge you as aliens and strangers to abstain from fleshly lusts

People: Which wage war against the soul.

Leader: Keep your behavior excellent among the Gentiles,

People: So that in the thing in which they slander you as evildoers,

Leader: They may because of your good deeds, as they observe them,

People: Glorify God in the day of visitation.

Prayer of Invocation and Confession

Gospel Absolution Text – Psalm 101:6

***Hymn #100** – “*Holy, Holy, Holy!*”

Welcoming of New Members

Jim & Lynn Choquet, Kim Simmons

Address to the Congregation & Prayer

Scripture – Acts 1:4-8

Address to New Members

Affirmation of Faith

Pastor: Do you confess the Triune God, as revealed in the Holy Scriptures, as the only one true God?

New M.: I do.

Pastor: Do you confess that Jesus Christ is fully God, fully man and without sin, and that He alone, by His work on the cross, can save you from God's righteous wrath?

New M.: I do.

Pastor: Do you confess your sins unto Almighty God, and trust in the good news of the crucified Christ as your only hope and salvation?

New M.: I do.

Pastor: Do you confess Jesus Christ as your God and Savior and proclaim to follow Him as your Lord?

New M.: I do.

Pastor: You have made public confession of your faith and have been baptized. Do you submit to the Holy Scriptures, the Old and New Testaments, as the only written Word of God and the rule of your faith and conduct?

New M.: I do.

Pastor: Do you desire to yield yourself unto the Holy Spirit, to daily die to sin and live for Christ, to dwell among God's faithful people, worshiping on the Lord's Day, partaking of Word & Sacrament, studying the Scriptures, supporting the saints, practicing charity to all and prayerfully walking with our Lord?

New M.: I do.

Pastor: Do you agree and submit to this church's Statement of Faith, its government and organization, knowing that we are of the Reformed Congregational Faith?

New M.: I do.

Pastor: Do you promise to support the saints and ministries of this local assembly, to accept its instruction and be an active member of this congregation?

New M.: I do.

Address to the Congregation & Covenant Promise

Pastor: The Apostle Paul wrote, "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." Since we are members of the visible Church of Christ, we all have the responsibility of fellowshiping with and giving aid to these brothers and sisters in their Christian walk. Do you, members of Trinity Reformed Church, part of the universal body of Christ, promise to do your part in receiving and supporting these saints?

People: We do.

Prayer, Charge, Signing of Membership Book, Presentation & Welcome of New Members

Scripture Reading – 1Corinthians 12:5-30

Ancient Creedal Proclamation – Apostles Creed (pg#845 in the red hymnal)

Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]

[Gifts labeled “Deacon’s Fund go to aid those in need in the congregation.]

***Doxology #731** (red hymnal)

Praise God from whom all blessings flow; Praise Him, all creatures here below;

Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.

***Prayer of Dedication**

***Sung Psalm #101B** – “*Of Loyalty and Justice*” (see insert)

Prayers of the Church & Lord’s Prayer (sins)

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.

Reformation Creedal Reading – The Cambridge Platform.

5.1 – The first subject of church power is either Supreme, or Subordinate and Ministerial:

The Supreme (by way of gift from the Father) is the Lord Jesus Christ:

The Ministerial is either

extraordinary; as the Apostles, Prophets and Evangelists;
or ordinary; as every particular Congregational church.

Ordinary church power is either

power of office, that is, such as is proper to the Eldership:

or power of privilege, such as belongs to the brotherhood (i.e. local congregation).

6.4 – Of Elders some attend chiefly to the ministry of the word, as the Pastors and Teachers.

Others, attend especially unto Rule, who are, therefore, called Ruling Elders.

7.2 – The Ruling Elder’s work is to join with the Pastor and Teacher in those acts of spiritual Rule, which are distinct from the ministry of the word and Sacraments . . .

7.3 – The office of a Deacon is instituted in the church by the Lord Jesus: sometimes they are called Helps.

7.7 – The Lord has appointed ancient widows, (where they may be had) to minister in the church, in giving attendance to the sick, and to give succour unto them, and others, in the like necessities.

Ministry of the Word

Prayer of Illumination

***Sermon Text** – 1Samuel 2:11

***Gloria Patri #735** (red hymnal)

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen.

Sermon – “Ministering to the Lord”

(A Sermon Series on 1Samuel 1-8)

***Hymn** – “Take My Life, and Let It Be” (see below)

***Benediction**

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

Announcements

- The Deacon’s Fund is low, additional contributions would be helpful.
- The church has been experiencing cyber-attacks, please be very discerning about any emails you get from the church, Pastor Doug or any church member.

Upcoming Events

- **Pool Party/Picnic** to be held on **Saturday, July 19th** at the Gabelmanns, 101 Wallens St., Winsted, beginning at **noon**. Hamburgers, hot dogs, drinks and an ice cream bar will be provided. Please bring a dish to share if you are able. Bring your swimsuits if you wish to enjoy the pool. This will be held rain or shine as we are not able to plan for a rain date this year. Mark your calendars!

Regular Weekly Events

<i>Sunday</i>	9:00 – c.10:00 AM	Sunday School Children’s curriculum: KVB Publications Women’s Study: Sproul’s <u>What is Reformed Theology?</u> Adult Study: Westminster Larger Catechism
	10:30 – c.11:40 AM c.11:40 AM	Worship (Lord’s Supper on the 1 st Sunday of the month) Coffee Hour Fellowship
<i>Tuesday</i>	10:30 AM – Noon	Tuesday Study (Sermon on the Mount) at Pastor Doug’s house
<i>Wednesday</i>	6:30 – 8:00 PM 6:30 – 8:00 PM	Wednesday Study (biblical geography) at Pastor Doug’s house Gen Alpha Club (Tiny Theologians) - 2 nd & 4 th Wednesdays at Pastor Doug’s house
<i>Friday</i>	6:30 - ??? PM	Young Adult Discussion Group at Pastor Doug’s house (1 st & 3 rd Fridays)
<i>Saturday</i>	morning	Prayer Group at the Gabelmann’s. (Please call Sheryl to confirm if the group is meeting that day, 860-309-7250.)

ONLINE RESOURCES

TRC’s Webpage:	TrinityReformedCT.org
TRC’s Facebook Page:	facebook.com/people/Trinity-Reformed-Church/61554974150922/
TRC’s Youtube Channel:	youtube.com/@TrinityReformedCT
Pastor Doug’s	youtube.com/simplyreformed
Youtube Channels:	youtube.com/@PilgrimsofPlunder

INTERNET PRAYER CHAIN

If you have any prayer requests for our prayer chain, please email them to Donna Ensminger at: trcnwprayer@gmail.com. (If you would like to join the Prayer Chain, also see Donna.)

LEADERSHIP

Elders:	Rev. Douglas Aldrich, pastor	860-379-1147	douglas_aldrich@sbcglobal.net
	Bob Ensminger	860-485-8738	robert.ensminger@arthurgrossell.com
	Rich Gabelmann	860-605-7852	rgabelmann0415@gmail.com
	Rev. Jonathan Haulenbeek	203-709-0784	jhaulenbeek@icloud.com
Deacons:	David Mattson (chair), Carl Bierce, Caleb Goodell, Mason Goodell, Dean Winters		
Sunday School:	Verna Aldrich, Mason Goodell	Music Coordinator:	Cindy Rines
Clerk:	Sheryl Gabelmann	Treasurer:	Cindy Rines

Trinity Reformed Church of Northwest Connecticut

Worship Starts At: 10:30 AM (9:30 AM in the summer)

Sunday Worship At: Winchester Grange (100 Newfield Rd; Winchester Center, CT 06098)

Mailing Address: P.O. Box 343; Riverton, CT 06065 – Phone: (860) 238-7399

Webpage: trinityreformedct.org – Email: trinityreformedct@gmail.com

Sermon Notes

1Samuel 2:11

“Ministering to the Lord”

A Sermon Series on 1Samuel 1-8

June 8, 2025

Introduction

- 1) Who is, or are, the minister, or ministers, of this church?
 - a) Just the pastor? The elders? The elders & deacons?
 - b) Anyone who has a job in the church? Including the teachers, treasurer, clerk, pray chain coordinator, visitation coordinator, pastor’s wife?
 - c) All the members of the church?
- 2) That last answer is very popular in modern American churches.
 - a) We see this in many church bulletins that list the pastor(s) and then it says
“*Ministers: All the members.*”
 - b) This is a very common core teaching of church growth gurus like Rick Warren, Francis Chan, David Platt, Tony Evans, etc.
 - i) As Warren (in)famously said: “*The only way you can serve God is by serving other people.*”
 - ii) And by “other people” he meant to focus on the “unchurched” as a way to grow the church and be a successful business by bringing in the numbers (i.e. people and money).
 - c) Is this, biblical, however?
- 3) This leads to another question: If there are ministers in the church then what is ministry?
 - a) Is Pastor Doug the only one who has a ministry in this church?
 - b) Does everyone? Is there some place in the middle?
 - c) Let’s ponder this today.

Ministry in the Old Testament

1) Today's sermon text is a great example of what ministry is all about.

1Samuel 2:11 – *"Then Elkanah went to his home at Ramah. But the boy ministered to the LORD before Eli the priest."*

2) We have been going through 1Samuel, chapter 1, which describes the birth of the godly last judge of Israel, "first" of the great post-Moses prophets, and a priest unto God.

a) Samuel's mother, Hannah, at first could not have a child, however, she prayed and made an OT vow unto God, and God heard her request and she became pregnant.

b) As per her vow she had to turn Samuel over to God's service at His house when Samuel was about 3 years old.

c) So, Hannah, and her husband (Elkanah) return home to Ramah, leaving the boy Samuel with the high priest Eli.

3) Of Samuel, we read, *"but the boy ministered to the LORD before Eli the priest."*

a) The *"before Eli the priest"* (NASB) is literally *"with (or "before") the face of Eli"*, which means, as the NET puts it *"under the supervision of Eli the priest."*

b) Clearly a child is not fully competent to serve thus he is being trained, i.e. "before the eyes" of the high priest.

c) But what does *"ministered"* mean?

4) In both the Old and New Testaments, the words for "minister", "servant", "to minister" and "to serve" all come from the same root.

a) It means, in its verb form, "to serve."

i) Think of the simply serving food to a guest at home,
like Martha did.

Luke 10:40

John 12:2

ii) Luke 10:40 - *"But Martha was distracted with all her preparations (diakonia); and she came up to Him and said, "Lord, do You not care that my sister has left me to do all the serving (diakoneō) alone? Then tell her to help me."*

b) In its noun form it means "servant" or "minister".

i) Whether a household servant who might be
a slave in the ancient world.

Jer 2:14

John 2:5,9

- Our word "deacon" directly comes from this concept.
- In the modern world think of a "waiter", someone who serves tables.
- Or a "secretary", a woman who types letters and gets her boss coffee.

ii) Or a powerful royal official serving a king.

Esther 1:10; 2:2; 6:3; Matt 22:13

- A someone appointed to a particular special job, i.e. "a minister."
- In the modern world, think of the United States Secretary of Defense, who is second in authority in the US military, and 6th in line to the presidency.
- In the UK the Ministry of Defence is led by the Secretary of State for Defence who serves the Prime Minister who serves the King.

iii) Finally, Jesus Christ, the Son of God, is also called a servant.

Rom 15:8

c) In Eli and Samuel's case, this is no trivial position, they are to be ministers unto the Lord.

- 3) First and foremost, note who the OT priests minister too.
- a) Not to the people, either their fellow Israelites, or even the poor, and certainly not their heathen pagan neighbors.
 - b) But Samuel, and all the priests, “*ministered to the LORD*”.
 - i) The primary focus is not man but God.
 - ii) To serve God as He commands according to His ways.
 - c) Remember the first four of the Ten Commandments, which focus exclusively on God. (No other gods, no idols, no taking His name in vain, remember the Sabbath.) Ex 20:1ff
Deut 5:6ff
 - d) Remember the words of the Lord Jesus: “*You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment.*” – Matthew 22:37b-38
- 4) The OT priests are officially, and exclusively, ordained as ministers to directly serve God in His house, which is a major OT theme. Ex 28-29; Num 3-8
Book of Leviticus
- a) Remember in the OT, God is literally, in some special way, going with His people and is going to live with them in His House. Ex 23:19; 25:8; 29:45-46
Lev 26:11-12; Deut 23:18
1Kgs 6:12-13; 8:10-13
 - i) First in a portable house called the Tabernacle, which during Elkanah & Hannah’s time was at Shiloh. 1Sam 1:3,9,24
1Sam 4:3-4
 - ii) And then later in a Temple in Jerusalem first built by King Solomon. 1Kgs 3:1; 2Chr 6:18-20
Is 56:7; Jer 7:11
 - b) To put it simplistically in an earthly sense, the priests are to set up and take down God’s House (a tent during the time of the Tabernacle), they are to bring God food, turn on the lights, sing unto Him, keep the place clean, to deal with visitors who bring Him gifts – literally to serve God as His servants.¹
 - c) To use more biblical terms the priests are to:
 - i) Offer sacrifices. Lev 1-7
 - ii) Burn incense. Ex 30:7-8
 - iii) Tend to the lampstand and other Tabernacle/Temple furnishings Ex 27:20-21
 - iv) To sing unto God (not the people). 1Chr 6:31-32; 15:16; 23:5
 - v) Stand in God’s presence, giving service and reverence.

Deuteronomy 10:6b,8 – “*There Aaron (the first high priest) died and there he was buried and Eleazar his son ministered as priest in his place . . . At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to serve Him and to bless in His name until this day.*”
 - d) True, the priests had some functions towards God’s people, such as blessing them (Num 6:22-27) and teaching the law (Deut 33:10).
 - e) However, even the simplest reading of the OT clearly shows the clear focus of the priests was to serve/minister directly to God in His House.

¹ Ex 28:1,3-4,35,41,43; 29:1,30,44; 30:20,30; 35:19; 39:1,26,41; 40:13,15; Lev 7:35; 16:32; Num 3:3-4,31; 4:9,12,14; 16:9; 18:2; Deut 10:6,8; 17:12; 18:5,7; 21:5; 2Kgs 25:14; Neh 10:36,39; Jer 33:21-22; Ezek 43:19; 44:11-19,27; 45:4-5; Joel 1:9,13; 2:17.

- 5) Moderns would probably ask: Why? This seems strange that the Creator and Judge of the universe would live in a tent with this tiny bronze age people and demand sacrifices?
- a) Quick answer: Because God loves His people. Deut 7:7-8; 10:15; Mal 1:2
 - b) Because God loves His people, He **condescends** Himself to directly show His love by literally living with them and going with them. Ex 29:45-46; 33:14-16
Lev 26:11-12; Deut 1:31,33
1Kgs 6:13; Ezek 37:26-27
 - c) It also shows that God is a holy God, thus all the rituals. Ex 19:10-12
Allowing the people to draw near and avoid destruction. Lev 11:44-45
- 6) It is true that the OT also teaches that in a broad sense all the saints should serve God and should be His servants. Ps 101:6; 103:21
Is 56:6
- a) See Psalm 101 (which we sang today) where David describes priestly worship, and in a broad sense, is how the normal faithful follower of God should act.
Psalm 101:6-7a – *“My eyes shall be upon the faithful of the land, that they may dwell with me; He who walks in a blameless way is the one who will minister to me. He who practices deceit shall not dwell within my house;”*
 - b) The ritual itself doesn’t make you holy but faith alone justifies.
 - i) However, in the OT, the faithful will then go and worship God according to His OT ceremonial laws.
 - ii) Psalm 51:16-19 – *“For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise. By Your favor do good to Zion; Build the walls of Jerusalem. Then You will delight in righteous sacrifices, in burnt offering and whole burnt offering; Then young bulls will be offered on Your altar.”*
- 7) The focus, however, is always serving God, especially through the His ministers, the priest.
- 8) The OT does prophesy a time of a New Covenant where all the nations will come in and serve the Lord. Ps 22:27; 86:9; Is 2:2-3; 49:6
Is 56:6-7; **61:6**; Jer 31:31-34
Ezek 36:25-27; Zech 8:20-23

Ministry in the New Testament

- 1) But what about the New Testament?
- a) The things of the OT are shadows and figures of the reality and clarity we now have in the New Covenant. Acts 15:10,28-29; Rom 14:1-6
Thus, the OT ceremonial laws are done away with. Gal 3:24-25; Col 2:16-17
Heb 7:11-12; 8:8; 9:9-10; 10:1
 - b) Because the Messiah, the Christ, has arrived, He is both the once for all perfect High Priest offering Himself as the once for all perfect sacrifice. John 1:29; Rom 6:9-10; 1Cor 5:7
Heb 4:14-16; 9:11-12,24-26
Heb 10:10-14; 1Pet 3:18
 - c) All believers are priests now. Ex 19:6; Is 61:6; 66:21
1Pet 2:5,9; Rev 1:6; 5:10; 20:6
 - d) God’s House is now the church, the assembly of believers, not a building. 1Cor 3:16-17; 2Cor 6:16
Eph 2:19-22; 1Pet 2:5
 - e) God’s Word is now not for one nation but all the nations. Gen 12:3; Is 2:2-3; 49:6
Matt 28:19; Acts 1:8; Rom 1:16
 - f) Now what? Do we still have ministers, a ministry, and ministries?

- 2) Oh, very much yes.
- a) However, the basic patterns from the OT do not change!
 - b) The primary focus is still on God and His House (i.e. the church). Heb 10:19-25
- 3) There is in a broad sense there are many ministries in the church. Rom 12:7; 1Cor 12:5
Heb 6:10; 1Pet 4:10-11
- a) Thus, any service done for Christ's church is a ministry.
 - b) Making that person, in the broad sense, a minister.
 - c) To serve Christ's church is to serve Him. Matt 25:44
- 4) The NT also clearly teaches that there are men who are specially trained and commissioned/ordained by the church to be ministers of God's Word.
- a) This ministry of the Word does include preaching the Gospel to the world, however, its main focus is on the church, God's House in the NT.²
 - b) The service to God in the New Covenant is focused, in order:
 - i) First and foremost, on Lord's Day worship, whose most important part is the "ministry of the Word" found in the reading and preaching of Scripture and the Sacraments. Matt 28:19-20; Luke 24:27,32
Acts 2:42; 6:4; 20:7
1Cor 11:23-25
1Tim 4:2,13; Rev 1:10
This is why Sunday worship is called "service."
 - ii) It is then training and disciplining the saints in the Word. Eph 4:11-13; Col 1:28
2Tim 2:1,7,15; 3:16-17; Heb 12:5-11
 - iii) Finally, going and proclaiming the Word to the world, calling them to repent, believe and be baptized. Matt 28:18-20; Mark 1:15; 16:15
Acts 1:8; 2:38; 8:12; 10:47-48
Rom 10:14-15
 - c) Always remember what, or more correctly Who, the Word of God is. Ps 119:11,105; John 1:1-5,14,18; Acts 17:11
2Tim 2:15; 3:16-17; Heb 1:1-2; Rev 19:13
 - i) First and foremost, the Word of God is Jesus Christ, God's Word incarnate, He is fully God and fully man, God's Son.
 - ii) The written word of God, the Holy Scriptures, testifies, and is about, Him.
 - d) Thus the need for trained ministers to handle the written Word, to testify about Christ, correctly. Eph 4:11-12; 1Tim 2:2; 3:1-7
2Tim 3:16-17; Titus 1:5-9
- 5) There are so many passages that teach this, let's look at two.

Example #1 – Luke 22:24-30

Matt 20:26; 23:11; Mark 9:35; 10:43

Text

- 24 *And there arose also a dispute among them as to which one of them was regarded to be greatest.*
- 25 *And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'*

Commentary

These are the Apostles

² Acts 6:2,4; 12:25; 20:24; 21:19; Rom 11:13; 15:25,31; 1Cor 3:5; 16:15; 2Cor 4:1-5; 5:18-20; 6:1-4; 8:4; 9:1,12-13; Col 1:23,25; 1Tim 4:6; 2Tim 4:5; 1Pet 1:12.

26 *But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant (diakoneō).*

27 *For who is greater, the one who reclines at the table or the one who serves (diakoneō)? Is it not the one who reclines at the table? But I am among you as the one who serves (diakoneō).*

28 *You are those who have stood by Me in My trials;*
29 *and just as My Father has granted Me a kingdom, I grant you*

30 *that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.*

The focus is the church, not the world.

All Christians, even the leaders, are to serve one another. If you are demanding to be served you are doing it wrong.

“Serving” is like being a waiter.

Christ gives us the ultimate example just as He serves the church, so should those in His church serve each other.

They remained faithful!

Again, the focus is the church.

The Lord’s Supper!

Example #2 – Ephesians 4:11-16

Text

11 *And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,*

12 *for the equipping of the saints for the work of service (diakonia), to the building up of the body of Christ;*

13 *until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.*

14 *As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;*

15 *but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ,*

16 *from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.*

Commentary

These are ministers in the narrow sense. Note the focus on the Word.

Ministers main job is to equip Christians for service for strengthening the church.

Building is not first focused on growth of numbers but on unity, faith & doctrine. in all the ways of Christ.

Again, to have correct doctrine and to discern the assaults of the world.

Truth is always tempered by love. Again, the focus is the church.

The focus of growth in the church is on Christ and a love for God and His people, which will causes us to love our neighbor more in a correct fashion.

Conclusion

- 1) All Christians are called to serve the Triune God.
 - a) First and foremost, on the Lord's Day where we receive the ministry of the word.
 - b) Then in training ourselves to be good Christians in all that we do, while serving Christ's church in whatever compacity we are called to serve. Which could include working on an outreach the church does to the world.
 - c) This requires ministers, in the narrow sense.
 - i) So that we worship, know and follow the Word.
 - ii) A pastor/minister's main job is to feed the saints the Word of God.
 - iii) Because we are a local House of God part of the catholic/universal House of God.
- 2) To make, as Mr. Warren does, the focus of worship, preaching and discipleship on trying to get the church to serve the unchurch to grow the church is unbiblical and dangerous.
 - a) Again, yes, all Christians are called to love their neighbors and the church should be concerned with the proclamation the Gospel to the world.
 - b) If the focus becomes, however, that everyone is a minister then the primary discipline of the ministry of the Word will become corrupted.
 - c) Also, to put a burden on the saints that the Scriptures does not put on them is wrong. You are not all ministers (in the narrow sense). That isn't your calling, nor will you be judged by the higher standards that God calls His ministers to.
 - c) The real danger becomes when we loose focus on God and His ways, and the church becomes a pragmatic self-help center, where at best God's Law and Christ's Gospel are consistently pushed off to the peripheries.
- 3) The Bible teaches we are the House of God and precious in His sight: *"And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For this is contained in Scripture: 'Behold, I lay in Zion a choice stone, a precious corner stone, and he who believes in Him will not be disappointed. This precious value, then, is for you who believe; but for those who disbelieve, the stone which the builders rejected, this became the very corner stone, and, a stone of stumbling and a rock of offense for they stumble because they are disobedient to the word, and to this doom they were also appointed. But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy . . . As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving cby the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen."*
– 1Peter 2:4-10; 4:10-11